

# REHEARSAL.

1. The Folly of the People. They Rejected God. Chose Belial. Affecting Liberty they can never get.
2. Exemplify'd in Poland.
3. A true Description what People are.
4. What we have Suffer'd by Tyrants Since the Conquest, and what by Rebellions.
5. The Harden'd State of Rebels.
6. The Country-man Provokes an Answer to these two last Rehearsals.
7. Placing the Power in the People the Original Witch-Craft.

SATURDAY, April 19. 1707. 8

(1.) Country-m. **Y**OU have made the People very Foolish Creatures in your Last, Master, who are so Easily Perswaded by every Designing Knave to Rebel and Murder one another, only to Advance him who can tell them a fair Tale; tho' they are sure to Lose by the Bargain! They can be Perswaded, that an Absalom or a Sheba would make a better King than a David, or a Dathan or Abiram than a Moses.

Rehearsal. I could have Carry'd the Matter further, and shew'd you how they grew Weary of the Theocracy, the Immediate Government of God himself; whom they Rejected from being their King; And instead of Him, wou'd have Kings, like the Heathen Nations round about them; Their Fancy strook them that these wou'd be Better Kings for them than God! He was too Good for them! I told you before of their Objection against good Kings.

Country-m. Nay then the Devil is in them, without all Doubt! If this be not Witch-Craft, the Devil cannot make a Witch.

Rehearsal. What think you now of Vox Populi, and that as some say, the People are Always in the Right.

Country-m. They are rather Always in the Wrong. And their Voice is most Commonly the Voice of the Devil. The very voice of Beelzebub (as you said) the God of Flies; whose Buzzing has as much Sense and Reason and Consistency in it, as the Madness of the People, when they are set a Gogge upon Liberty, and wou'd be all Belials; that is, Free from all Yoke or Restraint of Government.

Rehearsal. And yet poor Creatures! They can never get Rid of it. They are Born to Obey, instead of being Free-Born. The Government can never come into their hands, whatever comes of it. And all the Choice that is left to Them is, to Change their Masters, to take one they do not Know, for one they do Know; And then Change again. And Decimate one another upon every New Experiment! This is the Blessed Estate of that Liberty They Plead for. This is the true Meaning of what some call the Liberty of the People.

(2.) Country m. Ay, we see it now in Poland. They have had 3 Elections. They first

Chose the Prince of Conti for their King, then Augustus, and now again Stanislaus. And now they are going to Chuse a 4th King, because they have not Kings enough already! And they have call'd in Armies of Saxons, Swedes, Muscovites, Cossaks, &c. to Assert their Liberties! And the People of Poland are Divided among all these, some for One, and some for Another, and some for None of them; And have free Liberty to Destroy and Murder one another to the End of the Chapter! But all this is nothing, while their Liberty and Property is safe! And the People still Retain their Original and Fundamental FREEDOM to Chuse their own King! And what tho' the Nation be Ruin'd. it is all for the Good of the People! And what tho' they see no End of these Confusions, what Matter for that? The People must still Assert their Liberties! They will get a Deliverer some time or other!

Rehearsal. They have had several Deliverers; and they like none of them. Augustus came as a Deliverer from the French Government of Conti, and Stanislaus as a Deliverer from the German Government of Augustus. The King of Sweden came as a Deliverer too, and the Czar is now a Deliverer. And I believe they wish they were well Deliver'd of him.

Country-m. But, as you said last time about the two Houses of York and Lancaster, it was not a Farthing to the People which of them had the Crown. So I may say the same of Poland, it wou'd be the same thing to them, Whether Conti, or Augustus, or Stanislaus were King. What is it then less than Witch-Craft that shou'd Possess them to Ruin and Destroy their Country for That which Signifies Nothing at all to them! Can they say, That the Difference betwixt any One of these Three and the Others, is worth one Drop of that Ocean of Blood has been spilt in this Cause!

(3.) Rehearsal. This shews what the People are. A Rope of Sand. No Coherence or Consistency among them. But every one Drawing his own way, and so fit to be Impos'd upon by every Knave or even Fool that has a Design upon them.

Country-m. And are these fit to Govern themselves? Far less to Prescribe Rules and Methods to their Governors? Are these the Original of Government? And must Kings and Queens be Accountable to These! Is it for this

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our Whiggs and Common-Wealth Men have been all along Contending, to have the Power put into Their Hands, and to Appeal to the People against the Mal-Administration of their Kings?

(4.) *Rehears.* We have had many Tyrants since William the Conqueror, or else the People have done great Wrong to many of our Kings whom they Depos'd and Murder'd upon that Pretence. Now let us see what Harm has come to England by all these Tyrants. What has the Country suffer'd by them? And I believe the Summ total will come to very little. Then put in the other Scale what the Nation has suffer'd by all the Rebellions and Usurpations since the Conquest. And here you may fill Volumes of Blood and Destruction. Now let us Cast up the Account. If the Whiggs will not Argue, let them Reckon with Us! Tyranny is the Disease they set before the People, to Fright them. And the Remedy they Propose is Rebellion. Now we see both the Disease, and the Remedy. And it is an old saying, That we shou'd not take a Remedy that is Worse than the Disease. Who wou'd Cut off a Limb, to Cure a Corn.

*Country-m.* But in Computing the Mischiefs of Tyranny, they Reckon what it might have Come to, if it had not been Prevented.

*Rehears.* But we are not put to that stress in Computing the Mischiefs of Rebellion. We need go no further than what was Done. That is enough in Conscience! If a Man wou'd let his Fancy run, he might suppose, when a whole Nation was up in Arms against one another, That every Man shou'd be Kill'd, at least on one side. And it is much more Probable than that a King shou'd Kill them All, and so be Content to Reign without Subjects!

But is it not a very great Piece of Witch-Craft, That (as I have shew'd Num. 75.) Men shou'd be more Afraid of what never happen'd to them, or to any body else, than of what they have Felt, and what they see before their Eyes! That they shou'd be as Insensible as the Drunken Man Describ'd Prov. xxii. 35. They have stricken me, shalt thou say, and I was not sick; they have Beaten me, and I Felt it not. When shall I awake? I will seek it yet again.

(5.) *Country-m.* Such Men are Drunk indeed with Rebellion! They are Mad and Bewitch'd! And if you Awake them, and Convince them with never so much Demonstration, they will Seek it yet again! This is the Harden'd State into which (as you observ'd Num. 92.) Men dipt in Rebellion bring themselves, to be under even a Natural Incapacity of Repentance! Which renders the Witch-Craft still the Greater! And the Deplorableness of their Condition, will, it is Hop'd, Deter others the more from being Caught in their Pernicious Shares, who seem to be given up, by Principle, to the Devil; without any Relief but a Miracle! Which they have no Reason to Expect. It is Exorcism must do with the Deaf Adder. Arguments are spent upon him in vain.

(6.) And indeed, Master, I think the Picture you have Drawn of Rebellion, in so Plain and Familiar a way, that it may be Felt, of the Bewitch'd FOLLY as well as Wickedness of the People who are Wheel'd into it, to serve some Wretched Designing Men, must open the Eyes

of all who are not under a Judicial Infatuation. I think I shall never need to have any more said upon the Subject to me. But I wou'd be Glad to see whether any will undertake to Answer what you have said. Because I think it is Impossible to speak Sense in Opposition to it. And I give them all the Provocation I can, by Vapouring on your side. And I tell them they will never be Able to Answer these Two last Rehearsals, N. 200 and 201.

(7.) *Rehears.* I am Pleas'd, Country-man, to see you so well Confirm'd. I hope you are sav'd from the Witch-Craft of Rebellion. But I wou'd have you take one thing along with you. And that is, That the Madness we now see in the People of Poland, and the like we have seen in other Countries, and in our own, all comes from the Original WITCH-CRAFT of making the People the Original of Government. For all these Follies of the People, in Changing their Kings, and Running into Rebellion, are the Natural Consequences of that Principle. For which Reason I Began with the Principle, and now have shew'd it in all its Consequences. Therefore keep the Principle still in your Mind. And wherever you see Men set up that Principle of Power in the People, you may Conclude them Prepar'd for all that Witch-Craft of Folly we have been speaking of, and wou'd turn England into a Poland to-morrow, if it were in their Power.

*Country-m.* I shall set my Mark upon them. And I did not Apprehend the Wickedness and Folly of that Principle so much in your Arguments upon it, as since you have shewn it in its Consequences, and the Examples so fresh before our Eyes.

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